

where words do not necessarily accord with what the speaker thinks or feels- e.g. debating societies, Parliament, - are appalling. In reply to this last point it was said that these were in fact examples of places where the ad hominem argument ruled; they were very different from the situation where, in effect, the speaker's identity was temporarily suspended.

It was felt that the best procedure might be to go ahead and organise some sort of forum as soon as possible. We could rack our brains thinking of novel formulae to promote easy inter-action and get nowhere. Something which was far different from both experience and received ideas might have the opposite effect to what was intended. Experiments with format could be made once the forum itself was underway.

We needed a venue and an initial subject. The most obvious venue was Transmission, if the committee were willing to let it be used for such a purpose. One subject which might provoke interesting debate was Glasgow's forthcoming status as European City of Culture. Such a forum might draw a wide range of people and we should seek to involve those involved in the planning of the city of culture year. Some sort of stimulus could be used - a polemical text, speech or role-play. The precise organisation of the forum would require quite a lot of planning; details such as seating arrangements, the actual conduct of the forum, methods of recording all needed worked out.

We should not become bogged down in a narrow vision of what the forum might be. For example it was not necessary to tie it down

MEETING OF FORUM SUB-GROUP OF F.U. 9/3/87.

( I'm afraid this account is reconstructed from memory as I lost the notes I took at the meeting. Apologies in advance for omissions, inaccuracies etc. )

PRESENT AT MEETING: Simon Brown, Alastair Dickson, Terry Delaney, Keith Millar.

Apologies - Malcolm Dickson, Pete Watson.

Initial discussion centred on ways of structuring the forum so that as many people would be drawn to speak in it as possible. It was argued that the idea of the "Bully" raised at the last meeting was the sort of device we should be developing. Alternative groups had tended to mistakenly assume that the way to stimulate interaction was to create a therapeutic ambience where everyone was 'open' to each other. But where every utterance may be read as an exposure of self, defensiveness becomes endemic; a kind of informal conformism develops. Endless anxiety about group relationships displaces activity. Role play and convention -e.g. the Bully idea- might avoid this by providing a distancing mechanism. Speech between strangers is made easier where the interaction does not entail a compulsory revelation of self. If we're concerned with creating a truly public space then we must aim to create the conditions where speech between strangers becomes easy.

Against this it was argued that there was a great deal of ingrained mistrust of artifice; many people might avoid something based on it. Actual examples of places

physically. There was the possibility of a travelling forum wending its way through the city:(how about a Free University bus?). We might engage in alternative city tours; perhaps organise a Situationist style *dérive* - a directionless wander through the city purposely cutting through rigid preconceptions of city areas, the psychogeography of the city.

Finally it was suggested that we should begin drawing up a diary of potentially interesting international speakers who would be visiting this country and who might be interested in addressing meetings we might organise.

As information centres, the coffeehouses naturally were places in which speech flourished.....it....was a matter of talking to other people, and the talk was governed by a cardinal rule: in order for information to be as full as possible .....anyone sitting in the coffee house had a right to talk to anyone else, whether he knew the other people or not, whether he was bidden to speak or not. It was bad form to even touch on the social origins of other persons when talking to them in the coffeehouse, because the free flow of talk might then be impeded.

.....Coffeehouse speech is the extreme case of an expression with a sign system of meaning divorced from - indeed, in defiance of - symbols of meaning like rank, origins, taste, all visibly at hand.

People thus experienced sociability in these coffeehouses without revealing much about their own feelings, personal history, or station. Tone of voice, elocution, and clothes might be noticeable, but the whole point was not to notice. The art of conversation was a convention in the same sense as the dressing to rank of the 1750's.....Both permitted strangers to interact without having to probe into personal circumstances.

( The Fall of Public Man - Richard Sennett )

The *dérive* entails playful-constructive behaviour and awareness of psychogeographical effects; which completely distinguishes it from the classical notions of the journey or the stroll.

In a *dérive* one or more persons during a certain period drop their usual motives for movement and action, their relations, their work and leisure activities, and let themselves be drawn by the attractions of the terrain and the encounters they find there. The element of chance is

less determinant than one might think: from the *dérive* point of view cities have a psychogeographical relief, with constant currents, fixed points and vortexes which strongly discourage entry into or exit from certain zones.

.....the primarily urban character of the *dérive*, in its element in the great industrially transformed cities - those centres of possibilities and meanings - could be expressed in Marx's phrase: "Men can see nothing around them that is not their own image; everything speaks to them of themselves. Their very landscape is alive."

( Theory of The *Dérive* - Guy Debord )

I think the defeat that intimate contact deals to sociability is rather the result of a long historical process, one in which the very terms of human nature have been transformed, into that individual, unstable, and self-absorbed phenomenon we call "personality".

That history is of the erosion of a delicate balance which maintained society in the first flush of its secular and capitalist existence. It was a balance between public and private life, a balance between an impersonal realm... and a personal realm..... As both secularity and capitalism arrived at new forms in the last century.....Men came to believe that they were the authors of their own characters, that every event in their lives must have a meaning in terms of defining themselves, but what this meaning was, the instabilities and contradictions of their lives made it difficult to say. Yet the sheer attention and involvement in matters of personality grew ever greater. Gradually this mysterious, dangerous force which was the self came to define social relations. It became a social principle. At that point, the public realm of impersonal meaning and impersonal action began to wither.

( from ' The Fall of Public Man ' by Richard Sennett. )



DR D. RANKINE, CARVICE  
Geology Dept 1805-'82

## ORGANISING THE FORUM

Of the three sub-groups constituted around the FU, the *Forum Group* is alone in being concerned only with substantive questions of what is actually to be done with any instituted space. And consideration of these activities starts to imply necessary or desirable structures for the institution as a whole.

If any initiative is to reach take-off velocity, it has to be considerably more than its formal constitution. Given the disparity of backgrounds of the people involved in the FU, the first important move to encourage that would be the production of a membership list giving names, addresses, skills and interests. If every member received a copy of this list, informal organisation around the FU would be encouraged. (The list of interests would have to allow enough space for sufficient description to elicit response from other members.)

Given the existence of premises, the second desirable initiative would be to have the simplest possible system for advance-booking the spaces: probably a date/time sheet on the wall. This in turn implies the necessity for a members' newsletter to describe these forthcoming events, and any other events / publications which may be of interest. These requirements may be seen as self-evident or, alternatively, beyond the remit of the Forum Group.

Turning to the questions which the Forum Group was intended to answer, the necessity for the

newsletter again becomes obvious. If the forum is to be at all successful, it requires both a provocative pre-text on the subject under debate and a discussion summary so that the words don't just disappear into the air.

But none of this is enough. As at the second and third full discussions, the basis for unification remained unclear: radicalisation of form? politicisation of content? just togetherness and mutual respect? It may seem esoteric to insist on asking what is the basis of unity between our disparate activities, but the structures can do no more than provide minimum conditions. Organisations can satisfy these conditions but fail to go. For example, the *London Musicians' Collective* operates (or at least used to) the booking system suggested enough, but the result seemed to be that each little interest group had its night and seldom met. Moving beyond that implies critical discussion on the bases for each activity. Here again, it is imperative that the discussion structures discourage anything which could seem like personal attack.

For me, all this implies that, while the first few discussions which have been suggested (listed elsewhere) would be framed in a way to bring in outsiders, there would soon be a need for more inward discussion on what we (as individuals, interest groups, an organisation) think we are and could be doing.

A.D. 14/4/87

## FORUM GROUP NEWSLETTER

### INTRODUCTION

This sheet is a hybrid between a summary of the most recent Forum Group discussion and something more ambitious. At that Forum Group meeting there was agreement that we should try to produce a prototype of the newsletter which we felt would be the necessary centre for the Free University project. There was some confusion about an intended sub-group meeting to collate material, so this particular document has been assembled by one person (AD) with little reference to anyone else. So it's faults are mine alone...

### EASING THE BURDEN

Sending out material to the large numbers of people involved in this project is a pain, and is also well beyond the pockets of many people (even with eventual reimbursement). The load could be lightened if everyone brought along, or sent, three or four stamped-addressed envelopes for use in future mailouts.

### SUMMARY OF FORUM DISCUSSION

How open should meetings be? Inconclusive. Suggestion that, once premises are available, meetings should be held every regular so-often, open to all interested persons.

How should meetings be publicized? The topic or *pretext* could be printed and distributed beforehand and as a handbill or small poster. Strategic distribution could ensure that a broad range of potentially interested persons could be reached.

Also suggested was a written document describing the aims and history so far of the FU. This was agreed to be important and, in order to clarify the existing vagueness as to aims, it was

proposed that every member be invited to contribute a written statement outlining her/his idea of the aim and purpose of the FU. In order to curb excessive loquacity and diffuseness, it was agreed that this statement would have to be limited in length (eg one side A4).

**Formality / Informality.** Some degree of formality was agreed to be necessary to avoid the "therapeutic" *ad hominem* argument and to maintain a distance between the personality of the speaker and the ideas expressed. Certain rôles were proposed besides those of Bully and Provocateur: Visionary and Cynic, or Devil's Advocate. Some kind of formal device must also be used to keep discussion meaningful and stop it degenerating into a mutual bitching or slagging session.



t was also suggested that a planning group to originate discussion-texts might be useful.

also brought up: The necessity for the FU to be backed-up by an informal network or networks of interested people; the question of whether the the FU as such should take part in political (in the broadest sense) activity (limited by possible charity constitution) rather than confine itself to blethering; the rôle of the FU in publishing and social research (the question of the "public sphere").

More topically: a proposal for some sort of tie-in with Transmission's forthcoming Glamour of Ruins manifestation (It was thought likely that the participants would be favourable to such an overture); also with the second Writers' Event planned for the same venue in June.

From SB's meeting minutes

## FORTHCOMING EVENTS

Sat.25th April: Berlin in Contemporary German Culture. Day symposium at the Collins Building, Strathclyde University. Sessions at 10.00-11.15, 11.45-13.00, 14.15-15.30, with a podium discussion at 16.00.

Sat.2nd May: Ruins of Glamour / Glamour of Ruins exhibition and performance at Transmission

## POSSIBLE SUBJECTS FOR DISCUSSIONS

- Glasgow, City of Culture?
- Does, or could, a Scottish culture exist? The limits of Scottish identity.
- Municipal Socialism, GLC-style.
- Post-Modern Architecture: humaneness or gimmickry?
- How Cities Change. Focussing on Glasgow in particular.
- Doomsday for Scottish Politics.
- Formal or Populist Theatre?.
- The Lost Meaning of Festival, with particular reference to the Glasgow Garden Festival.
- The Third Sector as a force for change. Co-ops, housing associations & credit unions as a possible force outside capitalism and labourism.

## Gallery.

Sat.9th May: Day of discussion, sponsored by Counter-Information at Falkirk Unemployed Centre, 2 Bean Row. (Off Cow Wynd, halfway between Grahamston and High railway stations). Creche arrangements, map and discussion papers available from P/h 81, 43 Candlemaker Row, Edinburgh. Subjects: National Liberation Struggles (starting midday); Restructuring and Resistance (afternoon session).

## Money, Money, Money

## Expert advice about money

Visit the Scottish Money Show for free advice on just about every aspect of saving, investing, managing or raising money.

14-16 May 1987  
Scottish Exhibition + Conference Centre, Glasgow



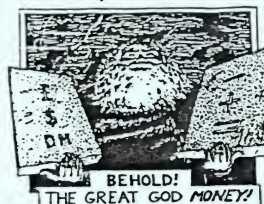
Would you credit it? The audacity of this finance-ridden economy. Everybody must be converted to sharing in the value of its philosophy. Everything has its price. You too can learn how to use money to further ambition, to view each activity in terms of its exchange value. Opposition to this spectacle needs to be clear-sighted. It's not a question of asking for it to be more-equally shared-out or for us all to be profit-sharing

partners. Democratising money and its circulation does not challenge the power of this system. It's taboo to assert that we can do without it. Let's stand their values on their head. The Forum Group could draw up a campaign detouring / subverting the aim of the Money Show promoters. This will take a little imagination and effort but at least demonstrates a position beyond recuperation and which can excite interest.

K.M. 19/4/87

## Money II

The Pleasure Tendency, P.O. Box 109, Leeds LS5 3AA



Today there is something that binds us all, young or old, male or female, East or West



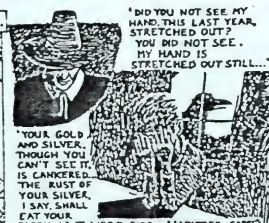
A notion so powerful that it has its own logic, rules and common-sense — even overriding our own ...



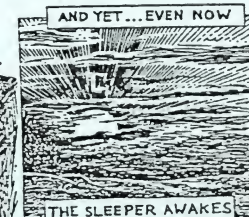
... to the extent that it becomes harder and harder to see any other way of doing things.



But the absurd and cruel consequences of this rose continue, and are all too apparent



Resistance, however, has long been around,



It is within all of us, everyday, and the age of the gift draws nigh!



## The Free University Project

Since the beginning of 1987, a group of people from various backgrounds have held a series of discussions on a project ambitiously known as the *Free University*.

Variously involved in writing, art, architecture or magazine production, these people have felt that it is necessary to break out of the isolation of these areas.

What has been proposed is the establishment of a physical space (somewhere in Glasgow), which could function as a café, library, rehearsal space

and meeting-place, in the hope that projects shared by participants from various backgrounds would emerge.

It has been felt that such a centre would retain vitality and validity only by avoiding being sucked into the local & national State or "Community" agencies, and that it should instead function as an autonomous, self-governing (and outgoing) community.

As a first step in this direction, a series of discussion and social events are being organised. These will, we hope, strengthen those links which have already appeared and create new ones.

## Funding

*In order to obtain initial day-to-day funding of the Free University project, it would be useful if people in receipt of regular incomes could make regular contributions, by filling in this form and giving it to their bank.*

### STANDING ORDER FORM

To The Manager, Account No. \_\_\_\_\_  
 \_\_\_\_\_ Account Name \_\_\_\_\_  
 \_\_\_\_\_ Address \_\_\_\_\_  
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 \_\_\_\_\_

I wish to transfer £\_\_\_ on the \_\_\_th day of each month to the account of Free University (Glasgow) (Account No. \_\_\_\_\_, Bank of Ireland (83-91-12), St. Vincent Place, Glasgow), with effect from \_\_/\_\_/\_\_ until further notice.

Signed \_\_\_\_\_ Date \_\_\_\_\_

## FREE UNIVERSITY NEWSLETTER

June 6th 1987

## The Maryhill Event

The first events organised by the Free University group will be taking place on Saturday, 20th June at the Maryhill Community Centre.

## Structure of the Day

14.00	Introductory statements and open discussion. *
15.00 (approx.)	Coffee Break
15.30	Resumption of discussions, in two smaller groups.
16.30	Final full session.
17.45	End of afternoon event.
Evening	Social event.

\* In parallel with the afternoon discussions, it is hoped to hold a workshop of a more "artistic" nature (aimed primarily to kids but all welcome).

## Subjects for Discussion

The area for discussion is being left as open-ended as possible. It will be broadly around questions of the inter-relation between politics and culture, attempting to draw out what we feel to be the positive effect of the projects in which we are each involved.

While the area for discussion is deliberately being left as open-ended as possible, there are certain points which could well be raised given the date of the discussion and the expected participants (see list below). A few of these points are:

- Can either "culture" or "politics" (as received categories) be said to have precedence?
- Do the events of the past few weeks show

# FREE UNIVERSITY NEWSLETTER

June 1987

## Project A BACKGROUND

p.h.9,340 West Princes St.,  
GLASGOW G.4.

The most painful by-product of progress is the loss of community and neighbourhood. In a world of strangers, people retreat into private lives. What initiatives there are develop along parallel lines. Yet, a sense of community is a human necessity. We can only become full human beings when we belong to each other as citizens and neighbours.

Education does not begin and end with the 8% of the population that attend university between the ages of seventeen and twenty-three.

- \* Formal education fails to encourage enquiry unrelated to the quest for academic certificates.
- \* The Free University proposes to create an interdisciplinary approach not based on vocational skills.
- \* Employment classically provides status, contacts and activity. The Free University proposes that employment is by no means the only situation that provides these.
- \* It is necessary to create a situation where groups of people with a common interest can share their knowledge and skills

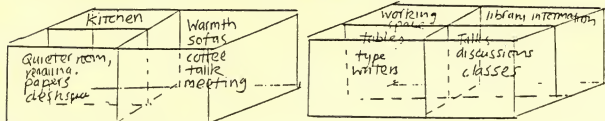
We aim to create the conditions for people from a wide range of backgrounds to come together.

- \* An area of the building will be a public sitting room. Everyone benefits from a place where they can drop in and meet others of a like mind; a place that is warm and comfortable which offers cheap meals.
- \* The building will be open beyond the standard 9.30am - 5.30pm model; people are in most need of comfort and activity outside these hours.
- \* The most important function is to bring people out of isolation and into a context of mutual support and self-help. For this, more is needed than the state-run unemployment centres with cold halls and fluorescent lighting.
- \* It is necessary that the building be situated in central Glasgow to offer the widest possible access to the widest range of people.

## SUBJECTS FOR DISCUSSIONS

PUBLIC FORUM/ Next planned topic will cover the NEW FACE OF GLASGOW, incl. the Garden Festival, City of Culture, threat to Paddy's Market, the model of Docklands Development. Speakers will introduce this critical debate. Venue to be announced.

MONTHLY DISCUSSION: Forums planned for specialised subjects, intros by invited speakers & plenty of time for debate & questions. If you want to be notified about this, write to our contact address.



The Free University

The decision to act arrived through conversations in pubs and homes, through a variety of arts activities including discussion which resulted in an informal network of dissatisfied individuals. To harness this energy seemed imperative.

The first official gathering of the existing group met on the first of January 1987. The objective of that meeting was to begin to define the unease felt in the present state of society and to start to construct a functional model of a better structure. Towards this aim, this group continued to meet monthly, while forming three sub-groups;

- Building: to find cheap or free temporary venues for meetings and activities until a permanent base is established.
- Funding : to seek finance from a combination of sources.
- Forum : which generates debate and action and overlaps with the other groups. The forum group regularly produce a newsletter for all members.

The main group consists of thirty-five people, ages ranging from twenty to sixty who have experience in education, social work, voluntary associations, the arts and a variety of administrative work.

Funding

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STANDING ORDER FORM

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Signed \_\_\_\_\_ Date \_\_\_\_\_



# The Free University of Glasgow

Sunday 19th July 1987

Meet 1 pm on grass next to Burrell, Pollok Park

Bring eats, drink, blankets, talk . . .



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A STATIONARY DERIVE

Free  
University  
Network



**Picnic** with the Free University at 1 pm on Sunday June 26, in the clearing in the trees at the very top of the hill in **Alexandra Park**. Bring drums and other musical instruments.

If the weather's too Glaswegian this will be at Jack's place (76 Armadale Street, top floor).

#### Buses:

along **Alexandra Parade**: 51 (orange) from the West End, 38 from the South Side;

along **Duke Street**: 1 or 6 (orange) or 3 (Kelvin) from the West End, 42 or 46 from the South Side - get off near the Mothers Pride bakery and walk up Cumbernauld Road.

Contact Jack (041 556 1878) for more details.

**LAST MINUTE NOTICE:** there will be a follow-up to the Political Tourism meeting "a holiday in other people's struggles" at 7.30 on Tuesday 7 June, at Lymedoch.



CONFIDENTIAL

The Free  
University  
Project

p.h. 9,340 W.Princes St.,Glasgow G.4.

FORUM SUB-GROUP OF FREE UNIVERSITY

28-7-87.

THE RESHAPING OF GLASGOW - RESEARCH & PREPARATION FOR PUBLIC DISCUSSION IN AUTUMN.

Following on from the First Public Forum which focussed on the prospects for Scotland's political culture a week after the UK General Election which saw the Tory Government returned to Power, plans are underway to host our second PUBLIC event.

The idea is to direct our attention to the forces reshaping the Central area of the City and in the Public promotion of a NEW IMAGE:-

\* The Merchant City, the wharf development along the Clyde & the removal of Institutions such as Paddy's Market.

\* The Garden Festival, the planning & concept of, its role in the promotion of Civic Pride.

WE recognise that to make the discussion more worthwhile, we need to have Speakers or Discussion papers arranged to make concrete contributions to particular developments eg The Merchant City.

We can do this in a number of ways:-

1. A circle of contacts pass on information to a Co-ordinator' (see below) and the FORUM group assembles the information;
2. The circle of contacts puts us in touch with people they know who can divulge "what is going on" eg. somebody involved in the Garden Festival project or knows people who understand how it is being organised;
3. Sympathisers are identified who can write up short reports, or release copies of documents which reveal unfolding plans or are prepared to give short talks or assemble Photo/Plan Displays which can go towards comprising a visual element on "the day";
4. People who know of reports, pamphlets or Contacts who can speak about or write up reports on Parallel developments eg the Liverpool Garden Festival, the London Docklands, central development in Cities in Europe etc.

The FORUM group is merely a "sub-committee" of the FU project (there are other groups dealing with FUNDING & BUILDINGS) and we would be pleased if you would like to be involved in the planning of this event. How imminent in is depends largely on how quick we can arrange the speakers & compile the information. We are determined that it is going to be a success & that the Day could contribute to any developing opposition being coordinated & having an awareness HOW it could be effective.

\* The FORUM Co-ordinator is Nicky White, 71 Garnet St. (tel. 331-1768)  
Contact should be made with her by letter or ph. if you can pass on any knowledge you have. Further meetings will be arranged in August to advance the project.

The next General business meeting of the FU is on 8#8#87 at 6.30pm at Woodlands Trust (top fl.) 7 Lyndoch St., off Woodlands Rd.

Keith Millar for F.U.

URGEN

FREE UNIVERSITY NEWSLETTER  
August 24th 1987

Small Group Discussions

Throughout the autumn, informal fortnightly discussions are being held on a variety of topics. Each will be initiated by an introductory talk of around 20 minutes, followed by open discussion on the topic. The current programme is:

- 4th September *Planning: Inside Decision-Making.* How do events such as the *Garden Festival* emerge? Who organises them, how are they projected towards their "client" communities, and what benefits do they bring (or claim to bring)?
- 18th September *Gender in the Design Process.* How do the forms chosen in architecture and design reflect and create assumptions about gendering?
- 2nd October *The Role and Future of Radical Bookshops.* People involved in Scottish bookshops such as *First of May* in Edinburgh's Greyfriars and *Changes* at Kelvinbridge in Glasgow will discuss how they see the rôles of their shops and the problems which they face.
- 16th October *Liverpool After the Garden Festival.* What were the lasting effects after the spotlight moved away?
- 30th October *Opposing the Poll Tax.* At the Maryhill discussion in June, indignation was voiced about the way that the poll tax / community charge was being foisted on Scottish people. This discussion will return to the subject, now that more information on the collection of the tax is available.

And in November and December sessions will take place on *The Third Sector* (Co-Operatives, Credit Unions, etc.), the work of Joseph Beuys and on Community Work. All of these discussions are being held at the Woodlands Trust Meeting Room, Top Floor, 7 Lynedoch St, Glasgow (off Woodlands Rd.), starting at 7 pm.

The transformation of Glasgow is a thread running through some of these discussions. Consideration of the processes currently reshaping the city centre seems worthwhile. These smaller discussions should build towards the next major afternoon discussion, which will be on this theme. It would be useful if anyone with information on this subject got in touch - as should anyone who'd like to initiate a discussion on any subject. The sessions listed above are just a starting-point.

An informal mobile picnic is planned for Sunday, 20th September. Meet in the cafe of the Winter Gardens, Glasgow Green (entrance behind the People's Palace). All welcome. Bring food etc.

Funding the Project

To obtain initial day-to-day funding, it would help if people with regular incomes could make regular contributions, by filling in this form and giving it to their banks.

STANDING ORDER FORM

To The Manager,

Account No. \_\_\_\_\_

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Signed \_\_\_\_\_ Date \_\_\_\_\_



Dear Friend,

A Special Discussion Forum has been arranged for FRIDAY 14TH AUGUST at 7 P.M. A panel including Jimmy Raeside and Charlie and Molly Baird will answer questions on the Anarchist Presence in Glasgow in the 1940's. This period, especially during the War Years, marked a high-point for a movement of self-educated workers who mounted resistance to the Industrial Policies of the Churchill led War Government which received the full subterfuge of the Communist Party after the end of the Hitler-Stalin Pact. There was also Anti-Militarist support given to Conscientious Objectors and War Resisters in the Armed Forces. All those who want to learn about this period of 'Forgotten History' are invited together with those who wish to raise questions.

VENUE: WOODLANDS TRUST

TOP FLOOR

7 LYNEDOC ST., (OFF WOODLANDS RD.)

TIME: 7 P.M.

DATE: FRIDAY 14TH AUGUST, 1987.

INVITED SPEAKERS: JIMMY RAESIDE, CHARLIE & MOLLY BAIRD.

JIMMY DICK IN BRUNSWICK ST.

"Vote—Not Me", this inscription seen on the walls of a Glasgow factory gives an idea of the attitude of the Glasgow workers towards politicians and governments. They are increasingly aware that their problems will not be solved through party politics but through their own action in the workplaces. The propaganda which our comrades have carefully carried out during the past few years is, in no small degree, responsible for this healthy attitude of the workers.

Meetings both outdoors and indoors are extremely well-attended and the most popular ones are those held at factory gates in the lunch hour. It is always with great reluctance that the meeting break-up when the time to go back to work arrives. Meetings are held at Steven's Yard on the Monday, Royal Ordnance Factory, Dalmeir, on the Tuesday, at Barclay Curie's and Jarrold, on the Wednesday. Meetings have also been held at John Brown's shipyard where the Communists gave our comrades a rather hostile reception. This did not prevent the crowd from being about 1,000 strong.

EDDIE SHAW IN MAXWELL ST.

## The Anarchist Movement In Scotland

On the Sunday no less than six open air meetings are held: at Shettleston at 3 p.m., Maxwell Street at 7 p.m., Brunswick Street the whole afternoon, Jod Square at Paisley from 7 p.m., Hamilton Close at Burnbank at 7 p.m. and on the Mound at Edinburgh from 2 p.m. All meetings are very well attended, particularly in Brunswick and Maxwell Street, where the police had to interfere a few weeks ago as the crowd was preventing the traffic from following in usual course. Our comrades are able to hold all these meetings thanks to a particularly good team of open air speakers who think nothing of spending three hours on the platform speaking and answering questions. Eddie Shaw, Jimmy Raeside, Frank Leech, Jimmy Dick, Eddie Fenwick, Dennis MacLennan and many others take the platform regularly.

The influence of Anarchist ideas is sweeping the Communist Party, who put the rumour round that the Anarchists are being paid by the Tories to prevent the Communist candidate for Glasgow Central Division from sailing into Westminster. Strongly enough, the Tories do not show any gratitude towards the Anarchists. In fact, they were very warm about the lack of enthusiasm for the polling booths displayed by Clyde-side workers. The Daily Herald, Scotland's foremost movement paper (Kenneth Fren, Ltd) came out with the headline: "We your vote, for Love or War, is the Blackest Sin". The Tory press knew full well of course that the lack of interest in the elections is not a sign of apathy but a manifestation of the people's disgust in the various political parties. The Anarchists did not urge the workers to adopt a merely passive attitude towards elections, and posters were put up declaring: "Don't Vote. Organise to take over Industries." "Government is for Slaves. Free Men govern themselves."

On Election Day they heard the Glasgow streets with the loudspeaker, expounding politics and politicians, and asking workers to stop using their votes and start using their brains.

FRANK LEECH AT DALMEIR

Our comrades were glad to welcome home Seaman John Connor, who had been sentenced to one year's imprisonment in Russia for disorderly conduct and was released before finishing his sentence there to the protests of his fellow workers. It is hoped that a meeting to celebrate this working-class victory will soon be held.

The fruitful growth of anarchist activities in Glasgow should be an encouragement to comrades in other parts of the country who at present may appear to be working solitary and to little obvious purpose. What has been done in Glasgow can be emulated elsewhere—there is nothing in the Clyde-side air that makes it the only place where libertarian ideas can flourish. The large and growing anarchist movement in Glasgow was built from the work of a few original comrades for whom at times the struggle seemed hopeless and without result. But they persevered, were joined by other enthusiastic workers, and now they are beginning to see the results of their efforts as anarchism becomes a real revolutionary influence on the Clyde. In other areas the same can be done. Much hard and patient work may be necessary in the beginning, and also, perhaps when it is not expected, the results of all this labour may appear and animals even those who work for it, as it has done on the Clyde.

JIMMY RAESIDE AT DALMEIR

WAR COMMENTARY

Printed by Response Printers, 200 Waterloo Road, Glasgow, G.4

Keith  
P.S. Elspeth  
King on  
21st.

## For the Free University Network Meeting on Ivan Illich

Ivan Illich was born in Vienna in 1926. Having studied crystallography, theology, philosophy and history, he went to the USA in 1951 as a priest. Later he co-founded the Center for InterCultural Documentation in Cuernavaca, Mexico. More recently, he has taught Medieval History in Germany. These extracts from his books are intended to give a brief introduction to his work.

### Celebration of Awareness (Collected articles, 1971)

From 1951 to 1956 I lived as a priest in Incarnation Parish on the West Side of New York's Manhattan. Puerto Ricans were then being crowded into the walk-ups between Amsterdam Avenue and Broadway. (p29) Five years on the streets of New York made me aware of the need for some method of bringing native New Yorkers to friendship with Puerto Ricans. I saw how intensely Puerto Ricans rejected the American who studied them for the purpose of *integrating them* in the city. (p39)

In 1960 Pope John XXIII enjoined all United States and Canadian religious superiors to send, within 10 years, 10% of their effective strengths in priests and nuns to Latin America. I was convinced that it would do serious damage to those sent, to their clients and to their sponsors back home. The transfer of United States living standards and expectations could only impede the revolutionary changes needed, and the use of the gospel in the service of capitalism or any other ideology was wrong. With two friends. I set up a centre in Cuernavaca. (p47)

Underdevelopment as a form of consciousness is an extreme result of what we call in the language of both Marx and Freud *Verdinglichung* or reification. By reification I mean the hardening of the perception of real needs into the demand for mass manufactured products. Underdevelopment is the result of rising levels of aspiration achieved through the intensive marketing of 'patent' products. (p136)

### Deschooling Society (1971)

Many students, especially those who are poor, intuitively know what the schools do for them. They school them to confuse process and substance. Once these become blurred, a new logic is assumed: the more treatment there is, the better are the results; or, escalation leads to success. The pupil is thereby 'schooled' to confuse teaching with learning, grade advancement with education. His imagination is 'schooled' to accept service in place of value. Medical treatment is mistaken for health care, social work for the improvement of community life, police protection for safety, military police for national security, the rat race for productive work. (p9)

Welfare bureaucracies claim a professional, political and financial monopoly over the social imagination, setting standards of what is valuable and what is feasible. This monopoly is at the root of the modernisation of poverty. Every simple need to which an institutional answer is found permits the invention of a new class of poor and a new definition of poverty. (p11)

Institutional wisdom tells us that children need school. Institutional wisdom tells us that children learn in school. But this institutional wisdom is itself the product of schools because sound common sense tells us that only children can be taught in school. Only by segregating human beings in the category of childhood could we ever get them to submit to the authority of a schoolteacher. (p35)

School, by its very nature, tends to make a total claim on the time and energies of its participants. This, in turn, makes the teacher into a custodian, preacher and therapist. (p37)

(Discussing educational credits proposals:) Such individual entitlements could indeed be an important step in the right direction. We need a guarantee of the right of each citizen to an equal share of tax-derived educational resources. It is one form of a guarantee against regressive taxation. The proposal condemns itself by proposing tuition grants which would

Illich: Page 1 of 4

have to be spent on schooling. (It) plays into the hands not only of the professional educators but of racists, promoters of religious schools and others whose interests are socially divisive. The deschooling of society implies a recognition of the two-faced nature of learning. An insistence on skill drill alone could be a disaster; equal emphasis must be placed on other kinds of learning. But if schools are the wrong place for learning a skill, they are even worse places for getting an education. (p24)

### After Deschooling, What? (1973)

An expanded understanding of alienation would enable us to see that in a service-centred economy man is estranged from what he can 'do' as well as from what he can 'make', that he has delivered his mind and heart over to therapeutic treatment. Even more completely than he has sold the fruits of his labour.

### Tools for Conviviality (1973)

During the next several years I intend to work on an epilogue to the industrial age. I want to trace the changes in language, myth, ritual and law which took place in the current epoch of packaging and of schooling. I want to describe the fading monopoly of the industrial mode of production and the vanishing of the industrially generated professions this mode of production serves. (p9)

To formulate a theory about a future society both very modern and not dominated by industry, it will be necessary to recognise natural scales and limits. Once these limits are recognised, it becomes possible to articulate the triadic relationship between persons, tools, and a new collectivity. Such a society, in which modern technologies serve politically interrelated individuals rather than managers, I will call *convivial*. I have chosen *convivial* as a technical term to designate a modern society of responsibly limited tools. (p12)

I choose the term *conviviality* to designate the opposite of industrial productivity. I intend it to mean autonomous and creative intercourse among persons and the intercourse of persons with their environment; and this in contrast with the conditioned response of persons to the demands made upon them by others and by a manmade environment. (We) need procedures to ensure that control over the tools of society are established and governed by political process rather than by decisions by experts. (p24-25)

By *radical monopoly* I mean the dominance of one type of product rather than the dominance of one brand. I speak about radical monopoly when one industrial production process exercises an exclusive control over the satisfaction of a pressing need, and excludes nonindustrial activities from competition. Cars can thus monopolize traffic. They can shape a city into their image. Of course cars burn gasoline that could be used to make food. Of course they are dangerous and costly. But the radical monopoly cars establish is destructive in a special way. Cars create distance. Speedy vehicles of all kinds render space scarce. This monopoly over land turns space into car fodder. Schools tried to extend a radical monopoly on learning by redefining it as education. As long as people accepted the teacher's definition of reality, those who learned outside school were officially stamped 'uneducated'. Modern medicine deprives the ailing of care not prescribed by doctors. Radical monopoly imposes compulsory consumption and thereby restricts personal autonomy. The current debate over health-care delivery in the United States clearly illustrates the entrenchment of a radical monopoly. Each political party in the debate makes sick-care a burning public issue and thereby relegates health care to an area about which politics has nothing important to say. Each party promises more funds to doctors, hospitals and drugstores. Such promises are not in the interests of the majority. They only serve to increase the power of a minority of professionals. (p66-67)

### Limits to Medicine - Medical Nemesis: The Expropriation of Health (1976)

The medical establishment has become a major threat to health. The disabling impact of professional control has reached the proportions of an epidemic (*Iatrogenesis*). Limits to professional health care are a rapidly-growing political issue. Politicians who have proposed the emulation of the Russian, Swedish or English models of socialized medicine are

Illich: Page 2 of 4



embarrassed that recent events show their pet systems to be highly efficient in producing the same pathogenic ... cures and cures that capitalist medicine, albeit with less equal access, produces. The recovery from society-wide iatrogenic disease is a political task, not a professional one. It must be based on a grassroots consensus about the balance between the civil liberty to heal and the civil right to equitable health care. During the last generations the medical monopoly over health care has expanded without checks and has encroached on our liberty with regard to our own bodies. Society has transferred to physicians the exclusive right to determine what constitutes sickness, who is or might become sick, and what shall be done to such people. Deviance is now 'legitimate' only when it merits and ultimately justifies medical interpretation. (p11-13)

Built-in iatrogenesis now affects all social relations. It is the result of internalized colonisation of liberty by affluence. In rich countries medical colonization has reached sickening proportions; poor countries are quickly following suit. (The stren of one ambulance can destroy Samaritan attitudes in a whole Chilean town.) This process, which I shall call the *medicalisation of life*, deserves articulate political recognition. Medicine could become a prime target for political action that aims at an inversion of industrial society. (p15-16)

The modern medical enterprise represents an endeavour to do for people what their genetic and cultural heritage formerly equipped them to do for themselves. Medical civilization is planned and organised to kill pain, to eliminate sickness, and to abolish the need for an art of suffering and of dying. This progressive flattening-out of personal, virtuous performance constitutes a new goal which has never before been a guideline for social life. Suffering, healing and dying, which are essentially intransitive activities that culture taught each man are now claimed by technocracy as new areas for policy-making, and are treated as malfunctions from which populations ought to be institutionally relieved. (p138)

#### Shadow Work (1981)

Looking at early-19th century history, I find that with the progress of monetarization, a non-monetarised and complementary hemisphere comes into existence. With the rise of this shadow economy, I observe the appearance of a kind of toil which is not rewarded by wages, and yet contributes nothing to the household's independence from the market. In fact, this new kind of activity, for which the shadow work of the housewife in her new non-subsistent domestic sphere (is) one prime example, is a necessary condition for the family wage-earner to exist. Thus shadow-work, which is as recent a phenomenon as modern wage-labour, might be even more fundamental than the latter for the continued existence of a commodity-intensive society. (p1-2)

Ten years ago, attitudes towards development and politics were simpler than what is possible today; attitudes towards work were sexist and naïve. Work was identified with employment and prestigious employment confined to males. The analysis of shadow work done off the job was taboo. The left referred to it as a remnant of primitive reproduction, the right as organised consumption - all agreed that, with development, such labour would wither away. (p13)

The great Mexican muralists dramatically portrayed the typical figures before the theorists outlined the stages. On their walls, one sees the ideal type of human being as the male in overalls behind a machine or in a white coat over a microscope. He tunnels mountains, guides tractors, fuels smoking chimneys. Women give him birth, nurse and teach him. In striking contrast to Aztec subsistence, Rivera and Orozco visualise industrial work as the sole source of all the goods needed for life and its possible pleasures. But this ideal of industrial man now dims. (p16)

The native was the crucial concept to promote self-righteous colonial rule. But by the time of the Marshall Plan (after WW2), when multinational conglomerates were expanding and the ambitions of transnational pedagogues, therapists and planners knew no bounds, the natives' limited needs for goods and services thwarted growth and progress. They had to metamorphose into underdeveloped people. Thus decolonization was also a process of conversion: the worldwide acceptance of the Western self-image of *homo economicus* in his most extreme form as *homo industrialis*, with all needs commodity-defined. (p19)

Gender-specific tasks are not new; all known societies assign sex-specific work rôles. But no matter how we search other cultures, we cannot find the contemporary division between two forms of work, one paid and the other unpaid, one credited as productive and the other concerned with reproduction and consumption. one given high social prestige and the other relegated to 'private' matters. Both are equally fundamental to the industrial mode of production. they differ in that the surplus from paid work is taxed directly by the employer, while the added value of unpaid work reaches him only via wage work. Nowhere can we find this economic division of the sexes through which surplus is created and expropriated. (p21-22)

#### Gender (1983)

I learned to distinguish *vernacular speech*, into which we grow through daily intercourse with people who speak their own minds, from *taught mother tongue*, which we acquire through professionals employed to speak for and to us. Key words are a characteristic of taught mother tongue. They are even more effective than the mere standardization of the vocabulary and grammatical rules in their repression of the vernacular because, having the appearance of a common sense, they put a pseudo-vernacular gloss on engineered reality. I have found that the paramount characteristic of key words in all languages is their exclusion of gender. (p7-8)

As polio and diphtheria have almost disappeared, so has the exclusion of girls from grammar and high schools. Just as we have seat belts to protect us against crashes, so we have TV monitors to protect us against rape. Just as we have affirmative action for the health of the poor, so we have special scholarships to get women to the top. It is hard to face the fact that no program whatsoever has changed either average life expectancy or the wage differential between the sexes. (p28-9)

Unlike the production of goods and services, shadow work is performed by the consumer of commodities, specifically, the consumig household. I call shadow work any *labour* by which the consumer transforms a purchased commodity into a usable good. the time, toil and effort that must be expended in order to add to any purchased commodity the value without which it is unfit for use. (p49)

Shadow work is not woman's exclusive domain. It is as clearly genderless as wage labour. Unpaid work to upgrade industrial production is done by males too. The husband who crams for an exam on a subject he hates, solely to get a promotion; the man who commutes every day to the office - these men are engaged in shadow work. In shadow work much more intensely than in wage labour, women are discriminated against. they are tied to more of it, they must spend more time on it, they have less opportunity to avoid it. (p53)

Pre-capitalist societies are based on gender. Subsistence is a neutral term for this gendered survival. Societies in which the reign of gender has broken down are capitalist; their genderless subjects are individual producers. (p170)

### Small Group Discussions

Informal fortnightly discussions are being held on a variety of topics. Each is initiated by an introductory talk of around 20 minutes, followed by open discussion on the topic. The current programme is:

- |               |  |
|---------------|--|
| 16th October  | <i>The Poll Tax.</i> Going on from the Maryhill discussion in June, this discussion will return to the subject, now that more information on the collection of the tax is available.                       |
| 30th October  | <i>Liverpool After the Garden Festival.</i> What were the lasting effects after the spotlight moved away?  |
| 13th November | <i>Mediation / Alienation.</i> Two speakers from Edinburgh on the continuing relevance on Hegel today.   |
| 27th November | <i>Beuys &amp; The Greens.</i> The late Josef Beuys combined art practise with activity in the foundation of the influential German Green movement. This discussion will look at both aspects of his life. |
| 11th December | <i>Paolo Freire.</i> The work of the radical educationalist will be looked at with the help of the example of the <i>Edinburgh Adult Learning Project.</i>   |
| 15th January  | <i>The Pleasure Tendency.</i> Speakers from this Leeds group (publishers of <i>Life as a Dull Reflection</i> , <i>The Return of the Moral Subject</i> and other pamphlets) will detail their perspective.  |
| 29th January  | <i>Pulp Fiction.</i> Enjoyment of pulp fiction, whether romance, science or detective fiction, is, for many, a guilty secret. What is their addictive quality? What chords do they strike?                 |
| 12th February | <i>Computers &amp; People</i> What do computers do and what do they do to people?  |

NOTE/ All discussions at Woodlands Trust, 7 Lyndoch St., (top floor)  
Venue is off Woodlands Rd. (at Garage/Charing X). St. Georges X Underground.

### Updating the Mailing List

The current mailing list has been built up from the addresses of people who have been at the various discussions, along with those of others felt to be potentially interested. Any corrections would be welcome, on the form on the back of this page.

Some people are also interested in setting up networks of people interested in organising networks for activities on specific topics. The first of these is an informal discussion circle being organised around interesting magazine articles (for example, Toni Negri on the Italian Greens in a recent *New Statesman*). Please use the Reply Coupon to indicate any such interests.

### STOP PRESS

For those interested in the "business" of the project, meetings on alternate Saturdays. We are interested in expertise on buildings, fundraising, and venues that can be used free. Supplementary to OTHER EVENTS, there will be a conference of anarchists/libertarian socialists in Glasgow on November 14th. Main subject is the POLL TAX. Write to (or drop in) enquiries to p/h 30 at Changes, 340 W. Princes St., Kelvinbridge. VARIANT is about to be relaunched & will be in shops, galleries soon (details: M. Dickson, 76 Carlisle St., G22). New issues out of mags incl. EDINBURGH REVIEW 77 (feature on Tom Leonard); HERE & NOW 5 (against The Commodity), in 3rd Eye, Changes etc. If interested in WRITERS & READERS of political magazines, network (see UPDATE...), leave name at our contact address: FU, p/h 9, 340 W. Princes St., G.4

BTR SARMCOL STRIKERS PLAY (On S. Africa....) Sat. 17th October 7.30 p.m.  
MARYHILL Central Halls.

FIRST OF MAY BOOKSHOP in Candlemaker Row, EDINBURGH, has closed down; hopefully a successor can be organised out of the ashes.

Please send stamps to cover postage if you are not able to contribute a Standing Order.

Apologies to anybody who went to Glasgow Green on Sept. 20th and found it to be the Marathon Finishing Point. Only five of us managed to find each other and had a nice walk through Dennistoun.



## FREE UNIVERSITY DISCUSSION MEETING

This meeting will begin with two introductory talks by members of The Pleasure Tendency. They have contributed the following brief overview of the area to be covered.

The subject will be the decline of the "progressive" ideal (by which we mean a shared set of emancipatory goals) and ways in which a response to this collapse of collective hopes might be put ... Our intention is to contribute to the debate which is trying to salvage something from the wreckage. This places us in a position of *formulating affirmative values* which may seem to run contrary to the *project of their rigorous demystification* which some consider vital today.

We consider that the decline of the radical milieu has to be acknowledged at a level deeper than the recognition of electoral defeat. The origins of this loss of effectiveness lie in a failure of ideas rather than a "class defeat". Twenty years after May 68, we require a level-headed criticism of the ideas behind it, rather than expression of nostalgic awe.

A root of the popular cynicism and acquisitive individualism prevalent today can be found in the "liberatory" rhetoric of the sixties. Indeed, the existence of these attitudes can be taken as a pseudo-sophisticated acknowledgement of the collapse of universal values; the "last legitimatior" being an individual will to power.

Some discussion will be attempted of the struggles of the present moment, in particular those which seem to place capitalism in a "modernising" position and opposition as "traditionalist" - which have muddled, probably irrevocably, the waters of Progress. Ecology will be discussed in this context, as will the rise of conservatism (as distinct from "Popular Capitalism").

The "image" of the progressive ideal (perhaps it should be called emancipatory or social) also has to come under scrutiny, not only for its "inevitalist" and scientific tendencies, but for its millenarianism as a source of disillusion. Either the new society looks less complex, more uniform and more hard work than the system it is supposed to replace, or it is seen as a situation in which it would be hard to find anything/one in it who would be recognisably human. The association between the *idea of values* and the *existence of universals* will be questioned, and an attempt made to show how a critique of society implies values, even if they cannot be grounded in universals.

To this end, the promise of bourgeois civilisation will be posited as the necessary starting-point from which this society can be challenged. We would like to conclude that experience is showing us that the "bourgeois institutions" of democracy, civil liberty, tolerance, citizenship, pluralism and "morality" have a reality deeper than mere spectacle: their diminishing presence gives them an almost revolutionary quality.

The Pleasure Tendency can be contacted at PO Box 109, Leeds LS5 3AA. They have published various pamphlets, among them:

*"Life and It's Replacement By a Dull Reflection"*

### *"The Subversive Fast"*

*"Desire-Value and the Pleasure Tendency"*

### *"Theses Against Cynicism"*

They have also contributed articles to Here & Now, in particular "The Invasion of Exchange" in No.4.

# GIVE UP ART

[illegible]

## SAVE THE STARVING

*Philosophical Sections are written by Tony Lowe and available from Publishers Group South West, Altham, Bantley, West Cork, Ireland*

554 Duncan  
1939

Free  
University  
Project

Box 9  
Transmission Gallery  
28 King Street  
Glasgow G1 5QP

\*\*\*\*\* Meetings in the near future \*\*\*\*\*

**Mozambique: a personal account**

A talk by Charles Hooper, who has spent several years in a town near the Zimbabwe border

Tuesday 21<sup>st</sup> February, Woodlands Trust, 7 Lynedoch Street, 7 pm  
contact: Ian Brown, 221 0993

**About men and women**

For many men, questions about their masculinity only arise out of a crisis in their lives - the loss of a girlfriend, wife or job. This Channel 4 video films a group of men from Coventry, mostly married or unemployed, as they take the first steps in exploring a shared identity. Their attempt to express the difficulties they feel about the women they love evokes grief, rage and laughter. Followed by discussion.  
Friday 3<sup>rd</sup> March, Woodlands Trust, 7 Lynedoch Street, 7 pm  
contact: Paul Smith, 332 8199

**Hillwalk**

Ben Dorain? Saturday 11<sup>th</sup> March  
phone Jack Campin if you're interested - 556 1878 (home) 339 8855 x 6045 (work). If there's enough of us we can hire a minibus; otherwise we'll go by public transport. So please get in touch well in advance so we can decide.

**The 'foetus earrings' case and censorship**

Sunday 19<sup>th</sup> March, 2pm, Scottish Western Motor Club, 14 Queen's Crescent, Woodlands  
contact: Jack Campin

**Iran and the spread of Islamic fundamentalism**

Discussion led by Yasmin from CAPS (Campaign against Repression in Iran).  
Friday 31<sup>st</sup> March, Woodlands Trust, 7 Lynedoch Street, 7 pm  
contact: Paul Smith

\*\*\*\*\* Ideas? \*\*\*\*\*

The people who came to the meeting/party on the 11<sup>th</sup> produced a few ideas for future activities - poetry readings? a study group on surrealism? a discussion/action group on art and culture? activities that could involve children of FU members? "art therapy"-like group activities? meetings about positive developments in the Third World? - expect to hear more about these; if you have any other ideas to widen the scope of what the FU does, come along to a meeting and tell us about them.



## FREE UNIVERSITY OF GLASGOW POETRY EVENING.

### HOW TO PARTICIPATE.

1. Come to **The Cinema Space (Downstairs), Transmission Gallery, King St., Glasgow.** on **Friday October 13th.** at **7.30 p.m.**

2. You will be given a programme when you arrive. This will consist of round about twenty poems. The programme will be divided into one hour of ten "**nominated**" poems (poems which are **not** written by any of the participants) and one hour of "**writers**" poems (poems which **are** written by participants). There will be a half an hour break in the middle for refreshment. Please bring your own drinks and food.

3. The evening will be video-ed. A tape will be made of the highlights of the evening for viewing/hire/sale.

4. You will be welcome to turn up without nominating any of your own or another's poem. But if you want a poem to be read/performed, then this is what you must do.

5. If you are a writer and want one of your poems read/performed, then send it, along with art-work (if any), to me: **Paul Smith, 2nd. Right, 1, Woodlands Drive, Glasgow, G4 9EQ** Tel: **041-332-8199**, as soon as you get these notes and **no later than Sunday October 1st** - two weeks before the evening.

6. If you are **not** a writer, and you want a poem you like read/performed follow the same procedure.

7. Writers are privileged because they can nominate a poem written by someone else **as well as** one of their own. They can send me **two** poems, one of theirs and one of someone else's, a non-writer can only send me **one**.

8. I shall select the poems for the programme on a strictly **first-come-first-served** basis. Thus the first "nominated" poem in the programme will be my choice, the second will be the first one of someone else's poems you send me, and so on.

9. Concerning **editorial control/"censorship"** of content, my position is guided by Andre Breton and Leon Trotsky who wrote in 1938:

"if for the better development of the forces of material production, the revolution must build a socialist regime with centralised control, to develop intellectual creation an anarchist regime of individual liberty should from the first be established. No authority, no dictation, not the least trace of orders from above!"

("Manifesto for an Independent Revolutionary Art" in "What is Surrealism?" ed. F. Rosemont. London 1978 p.185)

I stand with them by the formula "**complete freedom of art**" which uncompromisingly rejects "the reactionary police patrol spirit represented by Joseph Stalin". This freedom is constantly under threat of attack from contemporary representatives of the police state of the imagination.

If sub-mitted, poems of a so-called "offensive" nature will be included in the programme (whatever the nature of the "offense") in accordance with the

above rules. I shall not attempt to prevent an offended individual from exercising their power to protest in the way they think appropriate unless they attempt to physically intimidate another participant during this protest. I expect participants who intend to exercise their right to cause offence to respond to the unlikely occurrence of angry protest with love, respect, humour and a vastly intelligent imagination.

The only form of authoritarian dictation I shall exercise is in terms of **time**. Please read the poem(s) **before** you send them to me. If they take more than **three minutes** each to read/perform then I shall be disinclined to put them in the programme.

10. Do not expect to be able to turn up on the night and have your poem read/performed there and then. This would only happen if there is a dearth of poems for the programme. I am rather expecting a surplus, in which case, the surplus poems will be held over for a future evening.

11. Make sure you include **details of publication**, sources etc. when you submit your poem(s). I will need these for the programme.

12. Please also tell me who will read/perform the poem(s) - whether it is yourself or a friend or someone else. I will need these details for the programme. The style and method of reading/performance is completely at your discretion. Bear in mind that performance space is restricted and the room may be crammed packed with people.

13. Art-work will be included in the programme either alongside the written text or made into transparencies to be shown on an overhead projector during the performance. Please give me any details of the art-work you submit along with the poem(s): its source, the name of the artist etc.

14. Tell your friends and bring them along.

15. This event is part of a week of events organised by Arts Festival **Against The Poll Tax, c/o Gordon Muir, Top Right, 18, Carrington St, Woodlands, Glasgow. Tel: 332-8728.** Any money collected at the event as donations will be given to the Arts Festival Co-ordinating Committee.

16. **Now please fill in the questionnaire/form and send it back to me immediately.** I shall notify you by phone or letter that I have received your poem(s) etc. and your position in the programme.

Free University: P/H FU, c/o Transmission  
28 King Street, Glasgow G1.

#### NEWS

John Perotti: (see p.2 of Counter Information enclosed)  
The 'Free University' wrote on behalf of John, and Jim Kelman sent an appeal to Noam Chomsky and other North American intellectuals. Although now transferred, his fight goes on against the Ohio 'Gulag'.

SCOTTISH WOMEN AGAINST PORNOGRAPHY: for anti-pornography article see Counter Information, p.4.

Michael Moorcock among others is involved in the Campaign Against Pornography and Censorship.

**CHIEEN**  
PRODUCTIONS

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WOMEN ENTERTAINING WOMEN

**Blò~na~gael**

Traditional Scottish & Irish Music

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Reflective, acoustic rock

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MARGARET McQUADE McCAUSLAN

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**SANDRA BORLAND**

Comedy

FLOOR SPOTS

**THE HENRY WOOD HALL**

(73 Claremont Street)

**Thursday 31st May 1990**

Tickets £3.00 (£1.50 concession)

Doors open: 7.30 pm. Cabaret: 8.30 pm.

LICENSED TILL MIDNIGHT

VEGETARIAN FOOD ON SALE

RAFFLE

Advance Bookings—Telephone: 041-423 8679

A fund-raising event for various Glasgow groups including Women's Aid, Refuse & Resist, Free University.

FREE UNIVERSITY NEWSLETTER MAY 1990

#### Discussion Meetings:

Friday 1st June @ 7.30 pm at Transmission, 28 King Street.  
**A DISCUSSION ON PORNOGRAPHY.** Invited Speakers; Scottish Women Against Pornography, Feminists Against Censorship, and John Cooper who sells pornographic material.

"Pornography and sexual violence are directly linked - it is not 'just harmless fun'. We are angry because pornography is a lie about our sexuality: it promotes the idea that women are sexually available to men and feeds the illusion that we enjoy humiliation or pain. We do not!"  
Scottish Women Against Pornography

"...the feminist movement that once fought for freedom and sexual self-determination is advocating giving power over our lives to the judges and the police; suddenly what it says about our freedom and our sexual desires sound like the ravings of the right...  
...We don't need new forms of guilt parading under the banner of political correctness. We need a feminism willing to tackle issues of class and race and to deal with the variety of oppressions in the world, not to reduce all oppression to pornography."  
Feminists Against Censorship

Thursday 21st June @ 7.30 at Transmission, 28 King Street.  
**THE POLITICS OF MADNESS - HOW WOMEN BECOME DEVIANT.** Speaker will be Lorna Waite. The talk will be divided into 3 areas:  
1) History of Asylums 2) History of psychopathology 3) How women write about emotional distress.

Thursday 5th July @ 7.30 at Transmission.

1. **ART & CLASS.** Invited speaker; Jo Spence, whose cultural work includes that of photographer, writer, phototherapist and lecturer. The talk will revolve around the construction of identity in a working class context and how that affects shapes work in the cultural field. In an article on Class and Shame to be published in Variant n0.8, she writes:

"Imagine looking into a mirror. Instead of an act of pleasure, or of vanity, think of it as an act of anxiety. Imagine then that every time you opened your mouth you were aware of the potential for 'giving the game away', knowing you might be 'found out', 'seen through'. That you faced the world as a masquerader. This was the story of my life from as early as I can remember as the daughter of working class parents: pushed to be socially mobile through education, fashion, social contacts, love affairs, work. Unconsciously encouraged to assimilate, 'to pass' into middle class culture - yet underneath still remaining

PLEASE NOTE: this is a women only event!



somebody else. But who? All that wasted energy used in denying my own realities, my own needs, my own shared history. Think then of family snapshots as those kinds of impartial mirrors where the masquerade of appearing to be something which you know you are not is viewed as a high achievement".

Thursday 12th July @ 7.30 at Transmission, 28 King Street.  
FOUCAULT AND POWER. Invited speaker; Andrew Duncan.

This talk will focus on Foucault's radical conception of Power which focusses on the minutia of everyday life, rather than the larger (theoretical, historical, ideological) forces of domination.

Contact Andrew Duncan for further details (if required) on 031 668 1832.

Friday 20th July @ 7.30 pm at Transmission.

2. ART & CLASS. Invited speaker; Stefan Szczelkun, an artist and writer of 2 books, "Collaborations" (1988), and "Class Myths and Culture" (1990) published by Working Press (books by and about working class artists) which he co-founded. The talk will revolve around the relation between culture and the oppression of working class people, and the need for collaborative research/activity amongst class-conscious cultural workers.

"Working class culture has always been devalued, debased and massively under-resourced. It is represented as cheap, vulgar, bawdy and without subtlety. It is designated into second class areas of culture like popular, folk and community art.

These areas are seen as lacking in serious intent and standards of excellence. These are myths whose function is to oppress. Yet they are internalised so thoroughly that they obtain the appearance of objective truth. Clearly a ballet is greater than a break dance. A cathedral is plainly greater than a garden shed. A liberated working class culture would be capable of things as great but they might look very different and be valued by completely different criteria.

The first thing that is required is the development of a critical consciousness." from "Class Myths and Culture".

The above talk will be followed on Saturday 21st July with an all day workshop session from 12 mid-day till 6 pm at 61 Cecil Street (1/3). The purpose will be to discuss from an autobiographical basis the myths of class definition. This is pitched mainly at 'working-class artists' but is open to any interested individuals. Contact 041 339 4287 for further details.

Sunday 22nd July at 12 noon. Walk and Picnic on a route to be decided on the day. Assemble at Transmission, 28 King Street.

Thursday 26th July @ 7.30 at Transmission.

PETER SUCHIN will talk about his own work as an "abstract" painter and writer of theoretical texts. The intention will not so much be to give an autobiographical account as to initiate a discussion of issues which are central to contemporary art: the education of the artist, notions of skill, the relations between theory and practice, and the relations between the site of the art's production (the studio) and its various points of reception. Suchin's talk will also include an account of the (Barthesian) idea of the "amateur", a theme which Suchin initially outlined in his piece on the destruction of art as an institution in Variant No. 5 (1988).

Thursday 2nd August @ 7.30 at Transmission.

COMMON SENSE PHILOSOPHY. Invited speaker; Richard Gunn.

"Currently a topic of interest mainly among academic specialists, the Scottish Common sense philosophy of the 18th and 19th Centuries resembles a forgotten continent only occasional reefs of which protrude above theory's waves. The aim of this presentation is to make the continents contours better known by looking at the writings of Thomas Reid, Adam Smith, and James Ferrier. The main theme will be the interweaving of common sense as public or shared sense ('sensus communis') and as the 'sixth sense' which draw together the other five. A social crisis is a crisis of knowledge, say the Scots, and vice versa. In the 20th Century it is the writings of George Davie which develop these themes most forcefully. Discussion of Davie will lead on to 2 further topics: the relation of common sense philosophy to continental philosophy (Hegel and Marx, for instance) and a defense of common sense as involving, not anti-intellectualism and hostility to 'expertise', but rather Critical Theory in the meaning which the Frankfurt School attaches to that term."

As background, photocopies of a paper on Reid, Smith, and Ferrier are available 'free though not in excessive numbers' from Richard Gunn. Telephone 031 228 1669.

IDEAS FOR FUTURE DISCUSSIONS ARE INVITED AND WELCOMED.

FREE UNIVERSITY OPEN FORUM MEETINGS every second Sunday of the month beginning on 10th June @ 6.30 pm, then again on the 8th July, same time, in Transmission, 28 King Street, Trongate. These will be current affairs open forums, the discussions will be topical, newsworthy, but not pre-ordained. Further details from 427 6398.

#### OTHER EVENTS

##### SCOTTISH MOZAMBIQUE AID.

'A Luta Continua': developing solidarity between Scotland and Mozambique, special reports with slides direct from the front line in Mozambique.

Discussion in the Mitchell Library, Conference Room (level 5, wheelchair access), from 2.45 pm - 4.45 pm on SATURDAY 30th June.

SCOTTISH MOZAMBIQUE AID Annual General Meeting, same location, at 1.30., same day as above (Sat. 30th June). Above meeting and discussion followed by a disco/party in the evening. Details on the day, or contact Dave Carruthers on 041 637 0324.

**Thursday 27th September:** Nick Toczek (Lobster Magazine) and Mike Peters (Here & Now) on **The Secret State** - research into its workings and importance to the Left and Radicals.

**Thursday 11th October:** Hugh Savage and Les Foster on rank and file workers struggle in Glasgow since 1945.

**18th:** Collectivism and individualism in philosophy; **25th:** Poverty industry and Community Action; **1st Nov:** Teaching is learning? **8th Nov:** Video on Ireland and discussion.

Also

**Sat. 13th October 3 p.m.** - T.U. Basement Centre, Picardy Pl., (top of Royal Mile). Discussion with London speaker on the Gulf Crisis, Militarism, and 'Taking Sides'.

(Organised by Counter Information, D.A.M. and the A.C.F.)

**Friday 19th October** - Day of action in Edinburgh, organised by Independent APT groups, in support of Trafalgar Sq. defendants.

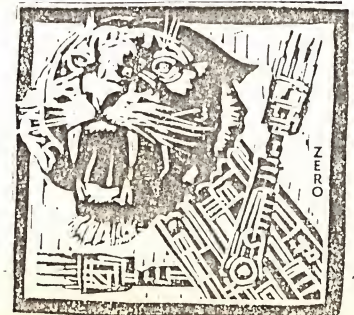
**17th/18th November** History Workshop Conference, Glasgow Tech. (£5 unwaged) with 'Repackaging Glasgow', Anarchist and other workshops.

**\*\*Note the Meeting 4/10/90 FU/R&R replaces the 'first Tuesday' R&R meeting on 2/10/90 for Partick Burgh Halls which is cancelled \*\***

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Meetings or  
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excess income, after meeting  
costs, is used to improve the  
range of titles available.





**Funding Cultural democracy**, talk led by Owen Kelly, art worker and author of "Community, Art and The State" (Comedia). Owen's talk will deal with strategies to fund the cultural and political needs of today in the 'community arts'. Is there another strategy dealing with the last decade of cuts without reinstating them? Can there be a fundamentally different way of approaching the area and what kind of long-term aims can be adopted?

Owen Kelly looks for the shape of a cultural democracy

## Value For Money



Is this 'art' I see before me?

The Thatcher years have not been good for the funded 'arts'. Many Arts Council clients have been jettisoned or 'devolved' to an uncertain future at the hands of regional arts associations. Regional arts associations are themselves being wound up, to be replaced with more tightly controlled 'arts boards'. Long-standing theatre companies such as 7:84 have closed. Theatres like the Albany Empire have been forced to go dark. The RSC is leaving London and retrenching to Stratford.

Meanwhile, the Left is pulling out its cultural conservatism and putting it on again like an old familiar sweater. 'Public subsidy for proper artists!' it is shouting, 'there's nothing elitist about the theatre - it's an inherently socialist process'. The Left has generally contented itself with simply defending whatever is currently having its state funding withdrawn. When it has gone on the attack, it has merely asked for more of the same - more 'artists', more 'art', more grants - as though there was nothing political about culture, as

though 'art' was not itself a political construction.

This conservatism works at all levels. We can see it in the steadfast refusal of the Labour Party, until very recently, even to countenance creating a Ministry of Culture with responsibility for the 'arts' and broadcasting, and the ability to develop coherent and progressive cultural policies. We can see it in the absence of any debate about the nature of culture and the relationships between ideas, beliefs and social action.

Of course there have been exceptions to this. The GLC, under Ken Livingstone, did move to establish a coherent cultural policy. It did not seek to replicate the work of the Arts Council, nor to provide a 'progressive' equivalent. Instead, it aimed at establishing different criteria as to what constituted cultural activity suitable for funding, and different ways of funding it.

To understand why such an approach was necessary, we need only look at why the Arts Council was launched in the first place. It developed in

1945 out of the Council for Education in Music and the Arts (Cema), a group that was formed during the war. Cema's members were drawn from the worlds of classical music, the 'legitimate' theatre and the fine arts. There was also a similar organisation Entertainments National Service Administration (Ensa), whose members were drawn from music hall, variety and popular music.

Cema was given official status when the war ended, and incorporated as the Arts Council of Great Britain. Ensa, on the other hand, was simply disbanded and its members sent back to the music halls and variety halls, which then proceeded to close down in the face of changing leisure patterns and competition from television.

The establishment of Cema, and then the Arts Council, was an example of the 'inter-recruitment, cross-posting and the exchange of both ideology and experience' which EP Thompson has characterised as typifying imperialism. Cema's aim was to provide 'refreshment for the multitude of war workers'. It was founded by a small group of powerful men. The pleasures of this highly particular group were taken as the self-evident measure of the civilised man or woman.

The opinions of one powerful section of society were thus sanctified as the 'Great Tradition'. This is presented as being the natural outcome of some process of social Darwinism. It would be truer to say that it is a Eurocentric, gender and class-specific construction, which is inherently reactionary and probably unreformable.

The failure of the Left to acknowledge this has been disastrous. The Arts Council and its satellite bodies fund 'artists' to produce 'art' to the detriment of all those whose cultural pleasures fall outside its definition of the 'Great Tradition'. At the root of this policy is a belief that some 'art', the art of the dominant political culture, is objectively good and that people need to be educated into seeing that this is so. The Left's cultural arguments ig-

nore this central point of cultural oppression. They argue, when they argue at all, that the 'art' is not reaching the right people in the right quantities.

Culture is concerned with creating and sharing meanings. If the Left is serious about democracy it must fight to democratise the means of making meanings. It must begin by recognising that the present funding structure for the 'arts', which categorises some cultural activities as 'art' and devalues the rest, is a political project established for political purposes. The 'Great Tradition' of male Eurocentric art operates to the detriment of women, black people, the working class, and other marginalised groups, whose cultural pleasures are diminished and colonised by being forced into an annexe of the 'Great Tradition'.

The Left needs to abandon reactionary notions of 'art' and develop the idea of a cultural democracy which can operate alongside political and economic democracy. Cultural democracy proceeds from the idea that each social group derives meaning and identity from its cultural activities, which can only be understood, valued and ranked from within the meanings and values of that group.

A raga is not a symphony: it does not operate within the same musical rules, and it does have the same social function. It cannot be subject to the same 'assessment criteria'. A dub poet cannot be judged 'better' or 'worse' than Kingsley Amis, any more than an orange can be judged better or worse than a carrot. The 'Great Tradition' which implies that these comparisons can be made has lingered on, unnoticed by the Left perhaps, but nonetheless shaping the culture in which it operates.

The dismantling of Thatcherism offers us an opportunity to create a new agenda, which can help plan and shape the increasingly interlocked and electronic future. This agenda must begin with the concepts of cultural democracy. ●

Sat. June 22nd

Transmission 5.30 - 7.30 (To Be Confirmed) Tel. 339-4287 or 552-4813

Stick This On Your Wall or Put The Dates In Your Diary

# The Free University

IDEAS FOR FUTURE DISCUSSIONS OR EVENTS ARE WELCOMED

Vol. 4 No. 2 April-June 1991

## Free University Programme of Forums & related Events:-

All meetings at Transmission Gallery, 28 King St., off Argyle St. at Tron, unless otherwise indicated. All phone numbers in Glasgow (041) unless indicated.

SUNDAY 14TH APRIL AT 3 O'CLOCK. TRANSMISSION.

**Eddie Prevost**, solo percussion set. Followed by open talk on **The Aesthetic Priority of Improvisation**.

Eddie is a percussionist, co-founder of the immensely influential freeimprovisation group AMM, and a writer on the aesthetics and importance of improvised music. His book **"No Noise is Innocent"** is due for publication in late 1991.

"Improvised music is a direct medium...Nothing could be more courageous, in artistic activity, than to risk a performance with no foreknowledge of the outcome and no certainty of personal and collective responses. It takes a rare kind of foolhardiness, to risk all in this way. And to continue the risks as time goes on..."

Eddie Prevost and Marilyn Crispeil will be in performance at the Third Eye Centre on Saturday 13th April and in Edinburgh's Queen's Hall on Monday 15th April. The two concerts are being promoted by the Scottish Jazz Network. This performance and talk is organised in conjunction with Transmission Gallery.

Contact 339-4287 or 552-4813 for further details.

more events inside





## THE ENEMY WITHIN

THE WINTER of discontent that erupted in early December in the occupied Palestinian zones has continued despite the sustained repression by the Zionist military.

The mass support for the riots, stayaways from work and consumer strikers in Gaza and the West Bank has focussed world attention on the basic policies of the expansionist State of Israel.

In the congested, squalid camps of the Gaza Strip, with 650,000 inhabitants, the street unrest escalated from December 9th onwards. The response of the military was to use live ammunition faced with barricades, stone throwing youths and demonstrations of women. With 80 deaths in this way, the reaction of the Zionist Coalition Government was to change the 'iron fist'!

For mid January 1988 a systematic policy of night raids and severe beatings using truncheons and rifle butts was followed in the fifteen camps and towns subject to curfew.

Despite each wave of repression and the internment of 2,000 people from the West Bank and Gaza Strip, the street unrest and mood of defiance has remained. 800 schools have closed.

### "WE ARE THE SOWETANS"

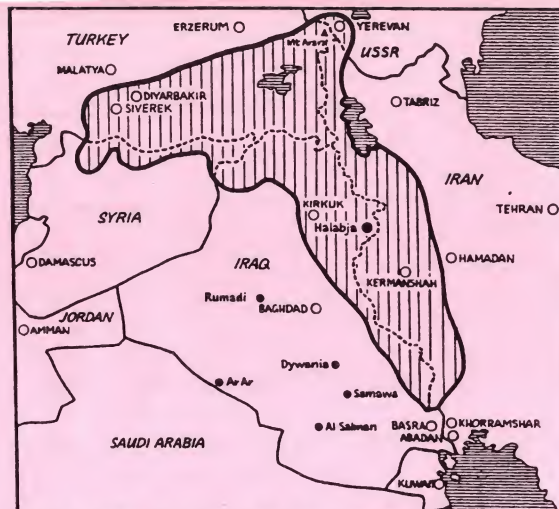
Local committees have sprung up, aided by a clandestine radio station, 'Al Quds' and involving more than being subservient to PLO and Islamic Jihad militants. The radio station in late January switched to broadcasting the names of 'collaborators' who have opened their businesses. The Israeli authorities have been trying to drive a wedge between the young and the elders, some of whom have been bussed from Gaza camps to sweatshops in Tel Aviv.

There is a distinct parallel with the methods of the apartheid regime in South Africa, with a civil rights activist describing Gaza as 'the Soweto of the Middle East'.

The 'West' (with 3bn. dollars donated annually by U.S. Jewish supporters of Israel) is lobbying for an Israeli Labour Party plan of 'autonomy' for Gaza and the West Bank, confederated to Jordan but the 70,000 settlers are being used as a spearhead by other Zionists to consolidate the occupation of 51% of West Bank territory.

The strategy of the Palestinians is to prolong the disturbances as long as possible, shifting the centre of protest according to the intensity of repression. At this juncture a more critical perception of the PLO and Islamic Fundamentalist leadership will have to await their drawing into political negotiation rather than serving as the symbols of resistance.

from COUNTER INFORMATION  
no.18, Feb 1988.



## WHAT SHOULD BE DONE?

*Now that Kuwait has been liberated, world opinion is demanding a just and humane solution to the problems of Lebanon and Palestine. There will be no lasting peace or stability in the Middle East unless, at the same time, the injustices suffered by the Kurds are also ended.*

**DISCRIMINATION** against Kurds in employment, housing, health & education must be ended.

**THE KURDISH LANGUAGE & CULTURE** must be recognised and taught in schools and universities.

**KURDISH POLITICAL PARTIES** must be allowed to operate openly and take part in free democratic elections.

**NEVER AGAIN** must millions of Kurds be driven from their homes.

**NEVER AGAIN** must the Americans, Russians, British, Germans, French or Japanese supply the chemicals, the weapons, the technology or the financial credits which will enable any state to commit genocide against the Kurds.

**ABOVE ALL**, world opinion must be made to realise that the Kurds are entitled to control of their own affairs within their own homeland, and to be represented in the United Nations.

## ...AND WHAT CAN YOU DO?

- You can aid Kurdish refugees in Britain — especially students — by helping them to get grants and accommodation, and by supporting the registered charity:—

KURDISH VICTIMS OF CHEMICAL WARFARE & OPPRESSION  
SCOTTISH ASSOCIATION c/o SRC, JOHN MCINTYRE BUILDING,  
GLASGOW UNIVERSITY, G12 8QQ.

- You can keep the issue before the public and Parliament by writing to the media and your MP, and by inviting Kurdish speakers to address your meetings.
- You can campaign for the release of Kurdish political prisoners in Syria, Iran, Turkey and Iraq, and particularly the hostages held by Saddam Hussein in the Rumadi, ArAr, Nugrat Al-Salman, Samawa and Dywania concentration camps.

For further information contact:—

THE FRIENDS OF KURDISTAN, c/o S.R.C., GLASGOW UNIVERSITY G12 8QQ.

## The F.U.N.-Network

Thanks to all those who have returned Questionnaires or sent stamps or donations as a result of Appeals in the last couple of mailings.

It would be a great help & goon for morale if contacts who haven't done so, send in a note of their interests & enclose stamps or a donation. Better still if you've got the dosh, send in the **STANDING ORDER FORM**. Even £5 or £10 a month from a few people could make our quest for premises or a base more likely.

We went ahead with the "Primevals" gig on 14th March but unfortunately it ran at a loss, despite the efforts of people to publicise it. We have agreed that any future "Benefits" would involve less outlay & reflect more directly the interests of the network.

Thanks to Transmission for their assistance as a venue, mailing address and in the mutual projects we undertake. They now have a book/pamphlet/magazine space, supplied by AK Distribution, mostly of obscure titles not in the 3rd Eye and other bookshops.

If you want to get involved in the core group who meet to organise forums, pursue premises and funding etc., drop a note to F.U.N., c/o Transmission, 28 King St., G1 5QP or phone any of the tel. contacts listed under forums.

### • • • • STANDING ORDER FORM • • • •

To the Manager,

----- Account number: -----  
----- Account name: -----  
----- Address: -----  
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I wish to transfer £\_\_\_\_ on the \_\_\_\_ day of each month to the account of the Free University (Glasgow), account number 8553-7412, Bank of Ireland, 19 St. Vincent Place, Glasgow 1 (sort code 83-91-12) with effect from \_\_\_\_/\_\_\_\_/\_\_\_\_ until further notice.

Signed: \_\_\_\_\_ Date: \_\_\_\_\_



Associated Events:-

**OPEN WORLD POETICS** - Tuesday 23rd April. "Mapping & Regional Understanding" by Kevin Anderson, Dow's Lounge (upstairs), 9 Dundas St, by Queen St Station).  
Saturday 4th May, trip to Kilmartin in Argyle.  
More details Norrie 959-6033 or Catriona 0786-6149.

**EDINBURGH SOLIDARITY FORUM.**

Thursday 2nd May 7.30pm EUWC building (red door), 43 Broughton St. Open discussion "A different Politics: beyond parliament & The Party, social revolution from below". Contact ESF phCI, 11 Forth St, Edinburgh EH1.

**BEYOND THE CULTURE CITY RIP OFF**

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CITY**

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# THE RECKONING

**PUBLIC LOSS PRIVATE GAIN**

**WORKERS CITY-MAY EVENTS**

Watch out for information/posters on May Day Street Theatre, Mid day, City Centre, May 1st.

**"THE GREAT 10 DAYS IN MAY REVUE"**

May 1st - 11th, Transmission Theatre and performance based around past history of May Day, from the 200th Anniversary of Tom Paine's Publication of "The Rights of Man" to opposition to Culture City & Free Market Labourism.

7.30/8.00pm start, tickets £3 (£1.50 unwaged/concession). At door or from Gallery in advance.

From May 15th for 2 weeks, Euan Sutherland & other artists associated with Workers City will have installations, performances & forums. p.m. 332-7853 or Transmission 552-4813

**THURSDAY 25TH APRIL 7.30PM TRANSMISSION GALLERY.**

**The lessons of the Gulf War, insurrection & the possibility of selfdetermination in Palestine, Kurdistan, the balance of power in the Middle East.**

A Panel of representatives invited from:-

**Friends of Palestine; Friends of Kurdistan & the democratic opposition in Iraq.**

This will be an open discussion, initially focussed on the position of the invited speakers & their reports from the Intifada in Palestine & the insurrection/persecution/displacement amongst the Kurds & Shia in Iraq.

If you want to know more or have views to air come along. (On 21st February we had a Slide Show presentation on Kurdish culture & history. This had to be moved to the City Hallsapologies to anybody for this late change.)

**SATURDAY APRIL 27TH TRANSMISSION - 2.30p.m.**

The independent magazine such as Edinburgh Review, Here & Now, Commonsense & Variant provides much of the impetus to the free university network from 1988 to the present day. Together with other publications further afield, they represent a self-publishing, 'horizontal' challenge to hierarchial command structures as pervade the left & conventional politics. They also provide a link to the 60s notions & theories of "the revolution of everyday life", which Shadow Magazine expresses as the "only safeguard against authority & rigidity setting in" being a playful attitude (Vaneigem). Do such views have arelevance today? Are they merely representative of a dilletant, hobbyist mentality or are they a necessary antidote to left 'campaigning'. How can magazines assist the communication of radical ideas in the 90s. If you are a reader, writer or have an intimate relation to such questions then come along to this forum.

**TUESDAY 30TH APRIL 7.30PM TRANSMISSION**

**2nd Education Forum** of teachers & others involved/ interested in education. To arrange discussions on Testing, Socialist Charter, Free Schools, Art Therapy etc. Also plan for trip to Galloway to visit free school.

**WEDNESDAY 29TH MAY 7.30PM TRANSMISSION**

3rd Forum. to pursue one of themes outlined above. Contact Allison 423-8477; Stasia 445-4469 or Graham 332-7853.



## DIARY CHECK LIST

Sunday 14th April - 3.00pm	- Improvised Music	- Transmission
Tuesday 23rd April - 7.30pm	- Mapping	- Dow's Lounge
Thursday 25th April - 7.30pm	- Palestine/Iraq Panel	- Transmission
Saturday 27th April - 2.30pm	- Magazine/Free University	- Transmission
Tuesday 30th April - 7.30pm	- Education Forum 2	- Transmission
Wednesday 1-11th May - 7.45pm	- '10 Days' Revue	- Transmission
Thursday 2nd May 7.30	- Social Revolution	- EUWC
Saturday 11th May - 10-6pm	- Cuts/Poll Tax	- See Leaflet
Wednesday 15th May - 7.30pm	- Art Practice Forum 2	- Transmission
Friday May 17th- 7.30pm	- India Conflicts	- City Halls
Sate May - Variable	- Special Events	- Transmission
Wednesday 29th May - 3.00pm	- Education Forum 3	- Transmission
Saturday 8th June - 3.00pm	- Family/Ritual Abuse	- Woodlands Trust
Saturday 22nd June - 5.00pm	- Cultural Democracy	- Transmission



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We have received a number of appeals for  
 financial help from artists & appeals to send  
 literature to prisoners - write to our address  
 if you can help fund this.

WEDNESDAY 15TH MAY AT 7.30 IN TRANSMISSION

The politics of Art Funding. Meeting on the effects of recent  
 cuts and censorship on a range of artistic activities, how  
 this limits creative growth and further isolates marginally  
 cultural workers involved in the arts. Representatives from  
 writers workshops, theatre companies, art galleries, and  
 magazines from the West and East Coast will be present.  
 This will be an open discussion. Phone 3327853 or 339-4287.

FRIDAY 17TH MAY 7.30PM CITY HALLS, ROOM 4, DOOR F, ALBION ST,  
 MERCHANT CITY.

**Achin Vanaik, writer & political journalist from India** speaking  
 on the turmoil in India: the Caste System and political  
 conflict. With the General Election due in India this discussion  
 promises to be topical & illuminating. He is the author of "The  
 Painful Transition" (VERSO), a book on 'Liberal Democracy' &  
 communal strife in India. Many of his works are now banned as  
 a result of a press campaign whipped up against his radical  
 views. He lives and works in Delhi and is on a European speaking  
 tour.

Contact Jim 334-7388

SATURDAY 8TH JUNE, WOODLANDS TRUST, 7 LYNDON STREET (OFF  
 WOODLANDS RD AT GARAGE). - 3 p.m.

Why are Social Work Departments drawn into scares about/ritual  
 child abuse. Is there a hidden agenda underlying accusations  
 of **Satanic abuse**. How is this affecting everyday child abuse,  
 & more especially the institution of the family and State.

Apart from coverage in the 'quality press'; notably "Independent  
 on Sunday", there have been numerous articles in the New  
 Statesman & now a 4 page article in HERE & NOW 11. Why now?  
 And what does it tell us about society today? An open  
 discussion.

Trip(s) to Andulucia: As reported in the F.U.N. mailing on  
 28.1.91, we have been offered the opportunity by an Edinburgh  
 contact to use a country villa this summer. If you are seriously  
 interested in being involved in this & can finance your own  
 travel/keep, write to our address A.S.A.P.

Trips & Walking in Scotland: Again following up a mention in  
 last newsletter it would be a great help if you could drop us  
 a note, by S.A.E. if possible, with telephone no., if possible,  
 if you want to be involved in summer trips to the hills, both  
 up North & to New Galloway.

Badminton: An unlikely interest perhaps, but with the weather  
 this year, more people are showing interest. We will be arranging  
 a few games in the near future.

Phone Allison at 423-8477 or Keith 427-6398.



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Contact Jim 334-7388

SATURDAY 8TH JUNE, WOODLANDS TRUST, 7 LYNDON STREET (OFF  
 WOODLANDS RD AT GARAGE). - 3 p.m.

Why are Social Work Departments drawn into scares about ritual  
 child abuse. Is there a hidden agenda underlying accusations  
 of **Satanic abuse**. How is this affecting everyday child abuse,  
 & more especially the institution of the family and State.  
 Apart from coverage in the 'quality press'; notably "Independent  
 on Sunday", there have been numerous articles in the New  
 Statesman & now a 4 page article in HERE & NOW 11. Why now?  
 And what does it tell us about society today? An open  
 discussion.

Trip(s) to Andulucia: As reported in the F.U.N. mailing on  
 28.1.91, we have been offered the opportunity by an Edinburgh  
 contact to use a country villa this summer. If you are seriously  
 interested in being involved in this & can finance your own  
 travel/keep, write to our address A.S.A.P.

Trips & Walking in Scotland: Again following up a mention in  
 last newsletter it would be a great help if you could drop us  
 a note, by S.A.E. if possible, with telephone no., if possible,  
 if you want to be involved in summer trips to the hills, both  
 up North & to New Galloway.

Badminton: An unlikely interest perhaps, but with the weather  
 this year, more people are showing interest. We will be arranging  
 a few games in the near future.

Phone Allison at 423-8477 or Keith 427-6398.



## THE PRINT RAFFLE APPEAL

Jo is currently facing a health crisis. Of the total target needed to be raised in order for Jo to pursue her choice of fighting leukaemia through holistic methods, almost half has been raised. The contents of this show will be raffled in order to help raise the remaining funds. Raffle tickets are on sale here and in museums, galleries, colleges etc throughout Britain, or direct from The Jo Spence Health Fund, 651a Harrow Road, Wembley, HA0 2HA.

Tickets are priced at 5 for £5 or 10 for £10. The raffle will be drawn on 6th November 1991 at Camerawork, 121 Roman Road, London E2

Please help Jo in her fight for life and health by supporting the raffle.

## Future Events Open World Poetics:

**Tuesday 8 October** - Taoism and Creative Work: Jim Griffin

**Tuesday 29 October** - Chinese Poetry: Graham Hartill

**Tuesday 12 November** - Kenneth White and the poetry of perception: Tony McManus

**Tuesday 26 November** - Ethnopoetics: Gerry Loose

**Tuesday 10 December** - Desert Island Poems: collective

Other events planned for the coming year include:

- the return of Tony Clayton and Joe Eyre for Red v Green II
- Mental Mapping II with Kevin Anderson
- Open World Poetics at the Scotia
- Awayday to Inverchaolain

All of the above events except the Dollar visit begin at 7.30 pm in Dow's upstairs lounge, 9 Dundas Street, opposite Queen Street Station, Glasgow.

Note: some of the above speakers and topics are provisional. To confirm details contact

Catriona Oates - 0786 61249  
Norman Bissell - 041 959 6033  
Media Bridge Ltd. - 041 334 0995

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All Forums at Transmission, 28 King St., Trongate, G1.

## FREE university Network Autumn Mailout 1991.

We have decided to organise Discussion Forums on a Monthly basis for the time being. **January 1992 will be the 5th year of activity** under the FUN umbrella. 200 people receive our mailings & some even reply, indicating how they could network with us, giving contributions if they can spare it, & reaffirming interest by turning up at the occasional forums. Each mailing we get returned mailings from people who haven't bothered to let us know of address changes & have to prune the list by gradually leaving out people who haven't been in touch of late or shown an interest in forums or other pursuits. ● If you notice a mark like this on your address label, top right, you'll need to reply to get the next mailing. Top left 0 mark means reply soon to stay on the list.

## OPEN MEETINGS

Thursday October 10th, at 7.30pm in  
Transmission:-

## PROFESSIONAL FOULS/MEDIA

**CASUALTIES.** A discussion about the subject of Football culture introduced by **Doug Aubrey**. Includes a screening of the BBC2 commissioned "Blood Ties & Colour Blind". The introduction will explore current revival and interest in football culture and take a look at how fans are reclaiming the game (ref.fanzines & *Standing Room Only* - Def 2) from Big Business and increasing bureaucracy.

See article in Variant 9(Autumn '91) with ref to Umberto Eco and Baudrillard.



Thursday November 7th, at 7.30pm in

Transmission:-

**John MacInnes** suggests that **"Government is necessary, especially in violent societies"**. He illustrates his introduction to the discussion by his recent travel experience in Papua New Guinea (& 2 years previously in China). An open forum with disagreement invited, but let's keep it non-violent!

Thursday December 5th December in

Transmission:-

**"What had the USSR to do with communism?"** An Open Forum led by a researcher into struggles in the disintegrating Soviet Union. An opportunity to put the recent coup( & counter-coup?) in perspective, especially with the onset of Winter, the potential for worker's struggles, the intricacies of the Nationalities question, with direct knowledge of the Tartar Autonomous Republic. The likelihood or impossibility of free market reform.

#### Alternative Badminton:

We had hoped to include details on a FUN club, starting late October/early November. But the current Community Education strike has put this in jeopardy. We aren't going to strike break of course & once we have the all clear hope to confirm a fortnightly booking accessible by bus or U in inner Glasgow. Please phone Allison on 423-8447 for news.

#### • STANDING ORDER

I wish to transfer £\_\_\_ on the \_\_\_ day of each month to the account of the Free University (Glasgow), account number 8553-7412, Bank of Ireland, 19 St. Vincent Place, Glasgow 1 (sort code 83-91-12) with effect from \_\_\_/\_\_\_/\_\_\_ until further notice.



#### News of associated projects

The theme of **POPULAR PLEASURES** unites the new Variant 9 including the Comment column by Billy Clark - "Every Penny on the People" on post-Culture City. Here & Now 12 is out in November.

The September GLASGOW KEELIE, distributed in various places including an Anti-Cuts rally organised by NALGO, had copies impounded by the Police Inspector who months previous had tried to arrest 'Napoleon' Stevenson after his performance of Charles Gray at an Anti-Poll Tax rally. 10 copies were confiscated for the Police Benevolent Fund. WORKERS CITY have been trying to launch an Anti-Cuts, group, on similar lines to the Edinburgh group based around the defence of the Unemployed Centre & CRO. Norrie 959-6033 or Jim 334-7388 for info on Monday Meetings.

*Slow but steady progress is being made on the Self Determination & Power Book edited by AK & Jim Ferguson. Hopefully it will be out or we can a 'taster' at the Jan'92 Bookfair. Footage of the video shots may also be screened in excerpts but technical & financial reasons have prevented edited highlights being distributed.*

The latest COUNTER INFORMATION, no.32 is out, with articles on the Soviet Union(still called?), Yugoslavia, Revenge through Riots, unreported poll tax & anti-cuts resistance, New York, prisoners new

Before our very own Bookfair, drop into the Green bookfair, details enclosed. The Anarchist Bookfair is on again at the Conway Hall in London on October 19th, the same day as a "Free the Prisoners" independent anti-poll tax demo. An enclosed sheet gives you awayday details on the SAPTA forum in Grangemouth on October 5th. The social will include poetry & musical floorspots.

*Reviewing the last series of discussions, Achin Vanaik's talk on India, the Satanic Abuse forum, Owen Kelly's 'Cultural Democracy' talk(which focussed on new technology's initial sub- versive potential),& the Middle East Debate all deserved more participation. The Education Forums may continue so write in if you want to be kept informed. Amongst non-discussion activities suggested recently, see Note opposite about Badminton (not shuttle diplomacy!); collective outings to theatre/films; & a renewed invitation in the new year to visit New Galloway - write for Info. Use the network yourself creatively !*

With Third Eye liquidated till next April, now is the chance to drop round to Bridge Books at 9 Park Road, an alternative source of literature, associated with West Coast Magazine (Kelvinbridge U). It's round the corner from The Baytree, who would welcome a joint venture using large premises, any suggestions?.

Standing Order Forms are available for anybody able to make small but regular donations. Otherwise £2 or stamps would be appreciated from waged or otherwise well-heeled supporters to share our costs.

**Free University Network**